

THE KOREA MISSION FIELD



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SPECIAL ARTICLES:

Some of the Output

C. F. Bernheisel, D. D.

Wonsan Beach

A. F. Becker, Ph. D.

The Revival at Suh Syung Nee

Mrs. W. N. Blair

Three Days of Cold Kooksu

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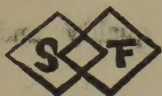
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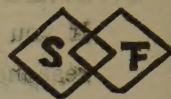
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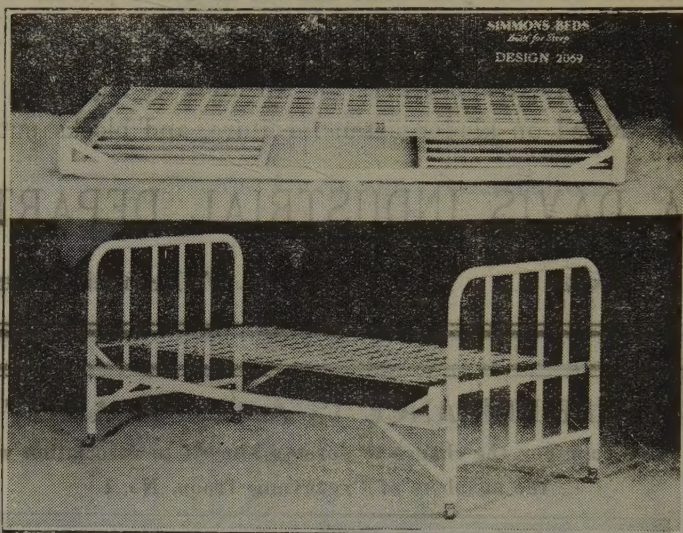
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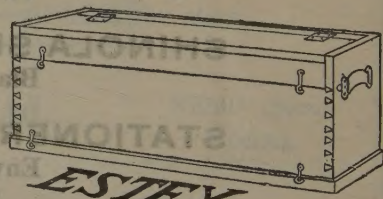
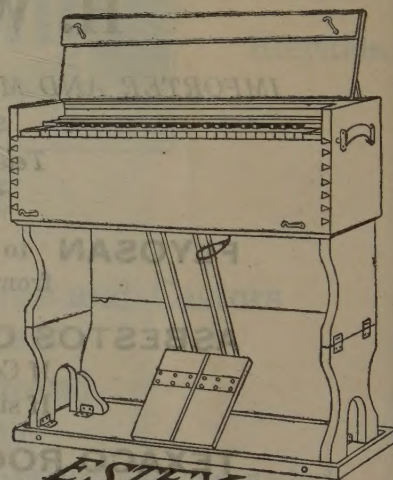
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The Korea Mission Field

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Dr. James S. Gale's

"HISTORY OF THE KOREAN PEOPLE"

is a special feature of this and succeeding numbers. It is the crowning piece of work by a life-long student of 'things Korean'. His patient investigations for thirty-five years in this little-known country have resulted in an invaluable store of folk-lore and facts, old fables and out of the way records, ancient inscriptions, moth-eaten manuscripts, and extraordinary data of all kinds in their genuine originals. All these are at the disposal of our writer of history. The "*Korea Mission Field*" owns the sole rights of publication in the Japanese Empire and all foreign countries and reproduction is strictly reserved. The History commenced in the number for July, 1924 and all back parts can be supplied at prices as shown below.

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A BUSY MORNING FOR THE NURSE

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

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VOL. XX

OCTOBER, 1924

No. 10

Editorial

And, lo, the star which they saw in the east went before them—Matt. 2:9.

The Rediscovered Christ

SPEAKING RECENTLY with a thoughtful missionary concerning present world conditions, he surprised me by the statement that he had about abandoned hope of world succor coming from the West because its people are so obsessed with the passion of acquiring *things* which perish with the using, especially *money*, a root of so many kinds of evils; that they have no time or strength remaining to realize the situation, much less to arrange conditions for the healing of the wounded world. Then he added, "I am facing eastward and am becoming increasingly confident that now, as aforetime, redemption for our stricken world is to arise out of the East."

As I parted from this brother, I not only took his thought with me but it grew. As I mused the fire burned; yes, seemed to become vocal, suggesting, "*That*, indeed, would be history repeating itself on a gigantic scale! And why not so, since the present day need of the world is prodigious; since many thoughtful people believe that never, since the fall of the Roman Empire, has the world been so shaken as it is today—'Men's hearts failing them for fear and for looking for things that are coming upon the earth.' Besides, was it not true that two thousand years ago, amid the tremors and the shivers of Rome's dissolution, was born a wide, extended expectation that a World Deliverer would arise out of the East? And did it not come true? Did not a guiding star appear which led three wise men of the East to the manger crib at Bethlehem where they dowered the Christ child with rich gifts and with worship?"

Why should it be thought a thing incredible that the Christ should be rediscovered today; not as an infant but as the mighty life-giving Spirit in the heart of his own? Was it not their partial rediscovery of the Christ that made Savonarola, Luther, Wesley, Booth and Moody, the gifted, spiritual leaders that they were? If then a mere glimpse of the Master could do so much for Occidentals what must a full-orbed vision of Himself do for his own people; the Orientals? May not His own folks claim a special blessing in that they have been specially persecuted, the Occidental Christian nations having subjugated them by arms, for commercial exploitation and for no apparent reason but that *might is right*? Surely the Occident has had a very long inning at world uplift, and "to play the game" seems to necessitate that we give the other side, the Orient, a chance at least to be heard! Looking eastward we discern three wise men of India, each of whom has desecrated and is following His ideal, the star in the East that goes before them.

I. *Rabindranath Tagore*. This man is a poet who claims always to obey his strongest inner intuition. He is an author of world repute, whose volume of translations, called *Gitanjali*, won for him the Nobel prize for world literature. Before the great war he is said to have had a vivid presentiment of impending world disaster, and after the war nationalism and caste

became to him the symbols of a cancer that was eating at the heart of the world. Pleading for the pacific methods of the East Dr. Tagore says, "We of the East have never revered generals nor lie-dealing diplomats, but spiritual leaders through whom we shall be saved or not at all. There is an instinct in humanity which is not to gain but to give; even the spirit of sacrifice whereby by giving ourselves we gain ourselves." Tagore, a lover of mankind, traveled extensively after the war and invited all, both in the East and the West, who could rise above national and racial barriers, to join him at his institute in Bolpur, India, in international study and research for the realization of the ideal of human brotherhood in all the earth!

II. *Mahatma Gandhi* is said to embody a genius for practical leadership inasmuch as "he incarnates the instincts of his race, satisfies the needs of the hour and requites the yearning of the world." Gandhi's entombed people having been awakened to life by his voice, have acclaimed him not only as their leader and commander but as the veritable keeper of their consciences. Gandhi says of himself, "The only tyrant I accept in this world is the still small voice within,"—probably the same thing that Tagore calls "my leading instinct." Both men agree that India has been crippled by foreign exploitation and that the goal for their people is swaraj, or home rule; but while Tagore invites the East and West to confer for mutual co-operation in the interest of human brotherhood, Gandhi is certain he has found the way out for his people, viz., non-resistance, which at present takes the form of utter non-cooperation with foreign rule. India has practically turned Quaker by refusing to fight; not because of fear or cowardly weakness, but through a heroic determination, at all costs, to conquer weakness by standing forever for right as against physical might. This is indeed turning the tables on the world-method of conquest in favor of our Savior's method, "resist not evil." We have met *two* men who, smitten on one cheek, literally turned the other also, but never before has the world witnessed a people, numbering millions, coolly assaying victory by being vanquished. Every beholding Christian should offer prayer for India, not alone, but for Great Britain as well, that Christian statesmanship may find the only solution adequate, which is in the will of God.

III. *Sundar Singh* was born of cultured and wealthy parents in 1889. He was religiously inclined and had vainly sought God's peace in the Indian religions when, in a foreign mission school, he discovered a New Testament which introduced him to the living Christ of God who wondrously dowered him with Himself. For nine months his father vainly labored to reclaim his son from the shameful foreign religion, then banished him having at the same time attempted his life by poison.

Sundar assuming the garb of the Sadhu, a religious order, which gave him access to all castes, and entailed poverty for the wearer, in face of diverse and acute persecutions, for years traversed India, Tibet and Ceylon, telling of the wondrous Christ, God's Son, the Savior of mankind, until he could gather large audiences almost anywhere. One day his father, who had been won for Christ said, "Sundar, I have money plenty, you can use it freely as, and wherever, you list." Thus trains stood ready and ships lay at anchor to bear him and his message to the nations. Thus Oriental audiences of thousands were now succeeded by those of tens of thousands in the Occident, especially in England and America. All barriers of sectarianism melted away, every door swung open in welcome, the papers were ready for broadcasting; for the verdict of reporters of the American press was, "Sadhu Sundar Singh is nearer to Christ than any living man we have seen!"

A History of the Korean People

BY J. S. GALE, D. D.

Chapter IV

THE THIRD GREAT MASTER of this country B. C. is Confucius. How different he is from the others. He is neither up in the clouds with the disciples of Noja, nor down in the deeps in the underworld of the Buddha, but walks the earth as a great and good Chinaman.

The Choo Kingdom that had come into existence in 1122 B. C., lived and flourished for some four hundred years and then gradually began to disintegrate. By the time of Confucius it had fallen into many feeble states and the great teacher went here and there trying to patch up the broken fragments and bring back once again the happy days of Moon and Moo. In this effort he travelled the empire from end to end, vainly endeavouring to call kings and courtiers back to first principles. Here are some of his sayings: "Those who do right, God rewards with blessing; those who do wrong, God punishes. He who obeys God, lives; he who disobeys Him, comes to grief.

If we sin against God, there is no place for prayer. Life and death are ordered for us; riches and poverty are in the hands of God. While your parents live, go not far afield; but if you have occasion to leave them, let them know where you go. What all men speak well of, look none the less carefully into; and what all men condemn, examine first before you finally decide. Though bright and intelligent, be as modest as though you were ignorant; though noted the world over, keep out of the public eye; though brave as a lion, act as though you were possessed of fear; though greatly rich be as humble as the poorest. Fair speeches and an engaging manner are seldom based on character. A government that stands on right principles is like the North Star that

abides ever in its place, with all the other constellations circling around it. Take note of a man's action; look well into his motives; see where his interests lie. No one can hide this. A man must be good indeed to really know how to love and how to hate. Riches and honour are envied by all men, but if they come by other than right means they are by no means a blessing. Poverty and low degree are both men's sore dislike, and yet, if they come to us by other than wrongful ways, they are not to be rejected. If a man but learn true religion in the morning he may meet death at night with no regrets. When you see what is good, strive to emulate it; when you see what is evil, take note lest you do the same."

These sayings of Confucius are like Korea's coin of the realm passed from hand to hand, from lip to lip. By the side of the picturesque Old Philosopher and the supermystic priest Sakamoni, Confucius seems a very ordinary person indeed, but yet no one has touched the heart of Asia quite as deeply as he, or made so lasting an impression upon the sun-burnt races of the Farthest East. He himself wrote almost nothing.

The *Spring and Autumn Classic* (春秋,) specially attributed to him, bears little on his teaching, while the *Great Learning* (大學), *Doctrine of the Mean* (中庸), and the *Analects* (論語), which are the most satisfactory works of exposition, were written and edited by others.

As we read these we find the great subjects that he discussed: God, whether under the name of *Chun* (天), or *Sangje* (上帝). Some scholars have thought that *Chun* refers solely to the blue sky and never to the Supreme Being, possessor of heaven and earth, and fountainhead of thought and personality. We

Confucius
551-479 B. C.

Confucius'
Sayings

Confucius'
Writings

can best answer this by a quotation from Mr. Kim Chang-up (金昌業), a noted Korean scholar who was born in 1658 A. D. Speaking specially of this name he says, "Now *Chun* is not the blue heavens, but God who resides in the heart, and is the one to be feared."

Confucius talked much also of predestination, of sainthood, of the heart, of true religion, and especially of filial devotion. His grave is in Shantung, not in Korea, and yet I feel safe in saying that the people of Korea, man for man, know Confucius better than the ordinary Shantungite. Even Korea's coolie, who carries his rack on his back and bows before his poor little paper tablet, is a true disciple of the Master and a gentleman of the old school.

Without enlarging further here I would repeat that these three Masters more than any other have guided the destinies and fortunes of the people of Korea. They come forth from the 6th century B. C., and so project an unbroken span of influence across two thousand five hundred years.

Out of the Choo Kingdom of China, as well, have come many of the habits and customs that specially mark the Korean people today. The division of society into four classes, expressed by the word *sarong kongsang*, (scholar, farmer, manufacturer, merchant), belongs to Choo. Low down in the list, number three, comes the worker. Consequently Korea dislikes what is known as industrial or manual labour. She counts farming and fishing less degrading as they occupy the second place. In the immaculate garb of a gentleman she will look down with contempt on the Chinaman, uncombed, unwashed, untutored, as he gathers all her floating gear, ties it up in his greasy bag, and sends it back to the celestial abode of his grandfathers. Soil her soft pointed fingers she will not, which accounts much for her unfortunate position today.

The phrase *scholar, farmer, manufacturer, merchant*, has not only killed manufactures of

all kinds, but has put the merchant in a class little better than a pariah. Though rolling in wealth, he may not lift up his eyes to the lettered sage, who, deeply steeped in classic lore, knows not where tomorrow's meal will come from.

From this same kingdom of Choo comes that weird variety of the human species known as the eunuch. Twenty years ago there appeared in a Shanghai journal the following. "One of the influences that has borne upon Korea for woe rather than weal during its history is the eunuch. Smooth-faced and sallow, high-keyed in voice, and with the shadow of an old woman looking out over his cheek-bones, his tall gaunt figure has been seen for ages scuttling in and out of the palace. Mankind may be divided into three classes, male, female and neuter, and into the last class falls the eunuch. He is a monstrosity, of course, a contradiction of the eternal law, the product of a deformity, which shows itself in his face and renders him unpleasant to look upon if not repulsive.

"When grown up, eunuchs are taller than other man. Nature being switched off one course projects itself along another. Then, as to the voice, how shall I describe it? It is a girl's voice lacking the element of softness and charm that makes it a girl's voice. It is the ghost of a voice, like the clack of a cheap talking-machine, yet withal an excellent voice to whisper by.

"In disposition they approach more nearly to women, so Koreans say. There is a common expression that runs, 'Bad tempered as a eunuch.' Their rage, when once aroused, is said to reach beyond bounds. They are liberal and generous, are unforgiving if once wronged, are partial and one-sided in their views, all of which traits, according to the Korean, belong to women. I have some friends among the eunuchs and one I know particularly well—a jolly, free and easy, lively girl-style of person, most refreshing to

Subjects of Discussion

The Three Masters

Four Divisions of Society

His Characteristics

meet. He usually has some good story to tell or some droll experience.

"In rank and position eunuchs stand high in society. This is accounted for from the fact that they wait specially upon the sovereign. They sweep his rooms, make his bed, draw the blinds, spread the quilt, put on his clothes, tie his topknot, fix his head-band and hat, bring in his table, light his pipe. They are all around and about him with their sallow, clammy existences. They move in and out of the kitchens and among the serving maids. There is not a corner of the palace, be it the emperor's or queen's apartments, that is not free to them. They take turns in waiting on His Imperial Highness and when off duty return to their private homes. In order to be reckoned as men, and not as mere women, they have a wife and usually an adopted son."

Polygamy came in as well from Choo and beyond. King Soon, the saint, had two wives, just as Jacob had, and from his day it grew to be the established custom, finally sanctioned by Confucius. As the writer has viewed it in actual operation, he is inclined to think that the main thought back of polygamy is, "A son I must have at all costs who will carry on the family line." This habit has wrought much misery especially within the palace. Dreadful tragedies, that we shall behold by and by, are so often involved in the entanglements of the secondary wife. Confucius' own word was, 'One man and one woman.' Here are some notes on marriage, quoted from the Shanghai journal that will give the reader a general idea of Korea's point of view:

"If there is any matter in which a Korean's spirit comes to a state of white heat, it is in regard to marriage. He is a born match-maker, a born marrier. He will have who married to whom, finished and done, before the sun goes down.

"What money is to a son of the West,

marriage is to the Korean; every man is after

it. I have tried long and hard to see the full bearing of the marriage question upon the race, but I feel that as yet I know little of its mystery. The Korean's ideas are not ours. He never, never associates with marriage such a line as, 'Kiss me softly and speak to me low.' Theoretically he says, Let me be married in the spring when the plum blossoms greet you, and when the peach flowers and apricots tint the hill-side, but he never thinks of his bride as his peach- or plum-blossom. Spring is the mating season and he would mate. He wants to be married, not for selfish pleasure, nor because a little sugar-coated heart longs to rest in his love and be looked after—not a bit of it. He wants a son, a son of his very own; he wants him wildly, unreasonably, anything for a son. Wife and love, and poetry, and domestic joy, are unseen in this scramble for the *summum bonum* gift of the gods—a son.

"In the choice of bride, still the old elements are consulted, metal, wood, water, fire, earth. Everybody has his fixed element, according to the day, month, hour and year in which he was born. A girl marked 'metal' is crossed off when a 'wood' boy is in question. A 'fire' girl and a 'water' boy mated would mean fuss and steam and sizzle; while a 'wood' girl and a 'water' boy would fall within the encompassing sphere of good luck. Also an 'earth' girl and a 'metal' man might walk hand in hand, and be partakers of conjugal bliss, and never ending posterity. A foreigner would go crazy under the restraining spell of it, while the Korean, delighted, has kept it up for three thousand years.

"When the lots are cast and the elements are juggled sufficiently with, and the girl made fast, and the day settled, with its heaps of sewing and stitching done, the wedding takes place. The bride rides in a tiger-bedecked chair, and the bridegroom on the back of a prancing palfrey. They meet, not easily, but

Marriage

The Five Elements

The Marriage Ceremony

in the stiff posturing manner of the East, drink, bow, are married. She swims in all the colours of the summer sunset, but never smiles, never. Her face is painted and pipe-clayed, and her eyes are sealed shut. The groom is in the garb of a courtier of the king, but he looks scared and unmagnificent. They are married and live happily ever after. This is the only real marriage. Second, third, and fourth marriages are makeshifts, and but a shadow of the genuine thing."

The symbol of marriage that has come down from pre-Confucian day is the goose—a most proper bird, faithful, modest, wise, knowing the seasons. If a live goose cannot be obtained, a wooden goose will do. She suggests conjugal fidelity which her image or likeness can do as well. I am ac-

customed to the live bird, however. This sage old goose will sit through a marriage ceremony today just as complacent as though she had been married a hundred times herself. All the onlookers know that in her heart of hearts she says: "One husband only for me."

The goose is the friend of all true lovers, of all forsaken wives. Thus they sing this very old song:

You clanging wild goose of the night, whither away?

List for a moment, please:

My master is in Seoul. Halt will you, pray, and say to him,

"Just as the moon goes down I feel your loss, so great,

My spirit dies."

"I have a deal to see to," says the goose, "am pressed for time,

"Whether I'll manage it or not....."

Some of the Output

C. F. BERNHEISEL, D. D.

IT IS A FAIR QUESTION to ask of any institution whether or not the product put forth justifies the continued existence of the business. The market is sometimes flooded with merchandise that might better not have been manufactured; if the whole output is of that kind the business had better be closed up and the energy directed to some more useful forms of endeavor.

It is, therefore, perfectly justifiable to ask a mission school as to the character of its product. Is the character of your output sufficient to justify your continued separate existence? What have you to contribute to the welfare of the church and society in general that could not be produced by the regular government educational institutions? Are you functioning simply because you got a start and cannot find a convenient stopping point, or because you feel that you still have an element to contribute to society that would be lacking otherwise?

A good deal of space might easily be given to making reply to these questions, but that is not our purpose in this article. To reply very

briefly to the latter two questions, it is only necessary to say that whatever the future may bring about we feel that as yet there is a place and, from the church's viewpoint, an important place, for the mission and churches. Mere curriculum and good teachers are not everything necessary to an educational system. There is such a thing as 'atmosphere.' When one is ill with tuberculosis, the important thing is to seek an atmosphere that will be conducive to healing that disease. In order that one may continue to maintain one's health it is necessary to breathe atmosphere that is strengthening and that is adapted to maintain the kind of life that one wants to live. We, therefore, believe that Christian young people can best be trained up in the Christian life when they are nurtured in an atmosphere that is adapted to support that life. Government schools are interested in the development of the intellectual and physical life, but do not concern themselves with the spiritual side of one's nature. Church schools do; and that is the reason for their continued existence. "Train up a child in the way he

should go and when he is old he will not depart from it," is a maxim as old as Solomon, but as true to-day as when spoken by him, the wisest human that ever walked the earth. The converse is true—Do not train up a child in the way you want him to go and there is little probability that he will walk in it. There are exceptions to these rules, as there are exceptions to all rules, but they give utterance to the experience of the race. It will, therefore, doubtless be true for many years to come that the church in Korea will have to look to the mission and church schools for the supply of her workers, both church workers, as such, and educational workers. Until that need is met there will be a necessity upon us to maintain our Christian schools.

Now let us consider the first question. Is the character of your output such as to justify your continued separate existence?

The output of any institution or manufacturing plant is not all of one quality, some is superior and some inferior. It is best, therefore, to judge such by the best that can be done. That is the way we judge the church. If our judgment were based on the general average, or the poorer quality, it would be unfair to the church. What we want to know is what can the church or Christianity do for the individual when given a full chance? What are its best products? To judge the church in any other way would be to hold it in very light esteem in many places, because the character of the Christians does not always measure up to the possibilities, and they bring the body of Christ into disesteem. And so we think that we are justified in picking out a few of the best samples and saying, 'Here is some of our finished product. That is what we can do and are doing. Do these samples justify our efforts?'

It is best to deal with individual institutions in this case, and I shall, therefore, consider only some of the graduates of the Union Christian College of Pyengyang, because I happen to know more about that school than about any other one in the country.

The first class to graduate from the college was in 1908. It contained two members. One of those men soon became a teacher in the academical department and was the head teacher for a number of years. He then quit in order to enter the theological seminary. While studying he acted as assistant pastor to the largest of the local churches. When he graduated he was called to be associate pastor of that church and has continued in that capacity ever since. He is admired and respected by all and continues to exert a great influence for good. He has the confidence of the entire community and is in great demand to act in many capacities. The school is proud of him.

The second class graduated two years later. In its membership was one who has become one of the most distinguished and able members of the Korean church. He, too, taught in the academy for some years before he entered the theological seminary. Then he became pastor of the West Gate Church of this city, which position he held for many years with distinguished success. Many of the largest churches in the country tried to call him away from here, but he remained till recently. Some years ago he was elected moderator of the General Assembly of the Presbyterian Church in Korea, the highest honor in the gift of the church. Now he is a member of the faculty of the Presbyterian Theological Seminary, the first Korean to be elected to that position. He gives part time to teaching the Bible in the boys' academy and the woman's Bible institute. He is an able preacher, full of faith, true to the Word of God, a true, faithful and tried leader of the church. Would that the Korean church had many more such men in her ranks!

For several years, and until recently, three of the leading pastors of the city and two assistant pastors were graduates of our college. Some changes have recently been made so that that statement does not hold good at the present moment, but it does show that the output of the college has been a very im-

portant factor in the Christian life of this city and surrounding country, for these men have not been confined to the city in their Christian efforts.

Another graduate of the college continued his studies in America and is now a member of the faculty of another theological seminary in this country. Another one is an associate editor of the weekly paper supported by the Federal Council of Missions. They are both able and valuable men and leaders.

Some years ago, when we were looking for a principal for the large boys' academy located in Pyongyang, we looked the country over for the best man possible and finally decided on one of the college graduates who was then on the faculty of the academy. He was chosen to the position and for several years has carried on the work in a most efficient and acceptable manner. He was the first Korean entrusted with such responsibility in the Presbyterian mission, U. S. A., and has made good. It has obviated the necessity of having a missionary give his whole time to that work.

For many years most of the teachers of the academy have been graduates of our college and they have been the best teachers that we could find. Last year there was a strike in school, the students demanding that some of the teachers be dismissed and replaced by teachers 'recognised' by the government, with the government stamp on them. Several of these teachers were engaged at large sala-

ries with the view of getting the school ready for government recognition. Before one term expired the students were dissatisfied with these stamped teachers and declared that they could not compare in teaching qualifications with the college graduates. Some of us have had such thoughts for a good while but we are glad to have the matter tested and proved especially to the satisfaction of the student body.

Another graduate of the college manifested special gifts along musical lines during his course. He was helped in his music as much as possible by certain missionaries, and then after graduation, went to America for several years where he specialized in music. He came back and for several years now has had charge of the musical department of the college where he has done notable work in training the young men along musical lines. He has also an excellent knowledge of the English language so that he is a very efficient interpreter.

This list might be extended very much but we have chosen these few as fair samples of the output of one institution. We believe that the raising up of such men justifies the continuance of the Christian schools in the country and that the church will continue to need men of such training and character for many years to come. The need for such will continue to justify the continuance of such schools.

Wonsan Beach

A. L. BECKER, PH. D.

WONSAN BEACH has just passed the best summer of its existence. The Beach has become a potent factor in the lives of foreign residents of Korea as the following facts will show:—

Real Estate and Buildings:—Two cottages and a dispensary building as well as a shelter for the 'market' were built this season. An extra grant of land was secured and many new and attractive lots were added to the

beach territory. Up to date 13 lots have been sold this summer and the association is now free from debt. The price of lots was raised to Yen 200 after October and more than ten lots have changed hands while three people have made definite plans to build before next year. The doubling of the size of the ice-house will insure plenty of ice for the coming season.

The Beach House was full this year, fourteen of the guests coming from Japan and

three from China. Although this place is not a money-making concern, yet the income for this season was sufficient to cover the cost of many new improvements and net the stockholders a dividend of 8%, while the new stock that was added sufficed to pay off the debts. It is planned to make better arrangements for visitors to or from the Diamond Mountains, thus making a pleasant stop-over at the Beach. Mrs. Deming has made a great success as hostess and will probably be there another summer.

Health :—Ditches were widened and deepened so that very little water stood any length of time. The auditorium was screened, and pools were oiled to do away with the mosquito nuisance. By fixing on a market place and by a more careful disposal of garbage the number of flies was greatly reduced. The new dispensary with doctors constantly on hand completely controlled all the minor infections and ordinary ills. Wonsan Beach was a very healthy place this summer. The doctors feel that it is possible to almost eliminate the infection of malaria at the Beach.

In Korea during the rainy season when the air is so humid or so hot (humidity is worse than heat) one has little ambition to do any mental work or to take necessary exercise, unless one has the good fortune to be in a place like Wonsan where there is a 'tang' in the air even on the hottest or rainiest days. There is a stimulation in the air and water that makes one ready for work or play at all hours of the day; makes one eat and sleep as in the days of youth. The Beach is a great place for children; the sand, the ocean, the river, the baseball field, and the tennis court, as well as the auditorium, all furnish an enticing variety of recreation from dawn until dark. There the sun, the air, the water, and the sand all play a part in tanning, cleansing, strengthening and in developing physical vigor in young and old.

Athletics :—Baseball was very popular this year and there were many exciting games between the 'men' and the 'boys' as well as be-

tween the north and south ends, and between the Seoul and Wonsan teams. A tennis tournament was pulled off for the first time this year. Sailing and motoring became features, eight private boats being in almost constant use, besides the large association boat which was used on fishing trips to Green Island and for diving purposes. The surf afforded great pleasure and some seemed to think that it alone was worth all the trouble of getting to the Beach.

There are a series of stunts for which rewards are made, such as sailing a boat half a mile against the wind, swimming a mile, and efficiency in both baseball and tennis. The children on the Beach were very enthusiastic in trying for these awards and nearly all of the older boys and girls secured one kind or another, one boy winning all of the 12 designated stunts. The occasion of the distribution of these awards was a great event in the life of the Beach. The Sunday school picnic was an occasion in which all, young and old, contended in sports for which simple prizes were awarded.

Religious Activities :—The spiritual atmosphere of the beach was especially beneficial; more than one testified that their longing for a deepening of their spiritual life had been satisfied while at the Beach this summer. Song and testimony services were held on the seashore every Sunday evening, unless it rained, when they were usually held at the Beach House. A Bible study conference was carried on by those on the Beach. The appeals for deeper religious experiences and for a more complete consecration to our Lord's service met a response in all hearts, while a fine spirit of fellowship, sympathy and thoughtfulness prevailed. A desire to get together, and above all, to be mutually helpful was clearly uppermost in the minds of all. Then there were meetings especially for children and a series of prayer-meetings were held in the mornings and evenings by those who had it on their hearts to pray for a deeper infilling-

of the Spirit and by those burdened for others.

The Weather :—The season was an unusual one in the fact that there was less rain and more heat than usual. During the two months that I was there it rained only twice all day, the other rains coming mostly at night. The temperature went high at times but a plunge in the sea always kept the bodily heat down. Most of the days were cooled by a delightful sea-breeze.

The Spirit of Wonsan :—This spirit has been fostered by a few men who have a vision of great practical service to fellow workers in Korea, and these have given unsparingly of their time and energy to bring this dream to fruition. It must be a place for rest and recreation, mental, spiritual and physical. There must be no unnecessary display or social requirement; a place where missionaries and others may come without much expense and relax, recreate or write, study, attend meetings or do any thing they really feel like doing, such as living in a bathing suit or wearing 'shorts.' The tendency to form cliques has been discouraged; everything on the Beach is for everybody without favor or distinction. Public service has been performed willingly, even enthusiastically, by those best qualified to do so; there has been manifest a desire on the part of all in the association to bear and share the common burdens of the community life; thus the spirit of Wonsan is a fine example of practical Christian living. In the baseball games, in the entertainments on the seashore, whether in or on the water, at the song services or in the Sunday school, by night or by day, old and young blended their activities with an unconventional freedom that made all real 'kids' again, and made us all feel more 'at home' in an alien land.

Entertainments :—Every Friday evening found the Beach all out at the assembly hall, for there was always something good in the way of an entertainment. One good play was 'pulled off' by the school girls. The musical talent was generously displayed at every entertainment. Some exceptional 'readings' were

rendered. Mr. J. H. Morris gave us two fine 'movies' and incidentally showed us how we should light up our 'hall.'

Mr. Niwa, representing the Japanese Friendly Association gave us an evening of educational movies.

The Time at the Beach :—There has been at times criticism of those who spent two months at the Beach, but as time goes on the benefits of getting away from the place of labors, of relieving the serious nervous strain and of entering into a different and helpful sphere of activity are apparent to all thinking people. There is the chance of doing the many things that one is continually putting off to a more convenient season. As a sample of how one may use his time I will state how a Wonsanite divided his time during a 55 days' stay at the Beach :

"WORK"		"RECREATION"	
House repairs	92 hrs.	Reading	98 hrs.
Study	80 "	Swimming	72 "
Teaching	22 "	Baseball	35 "
Letters	26 "	Tennis	15 "
Accounts	28 "	Fishing, sailing	21 "
Committee work	24 "	Walking, calling,	
Fixing Tennis		conversation	45 "
Court	10 "	Entertainments	24 "
Total	302 "	Total	310 "
Average 6 hrs. a day		Average over 6 hrs. a day	

Sleeping and eating took up the balance of the time.

Language Study :—A Class in Korean language study for high school children was carried on for a month, and 13 boys and girls carried the work through to the end in a way that would put many of the older language students to shame.

Projects :—Now that we have no debt the association can go on to its much delayed projects. All the bad water holes will be filled up. Money is provided next year for a second tennis court; five courts are planned. A pavilion provided with slides and swings is being planned for the children. A slide is proposed for the river. Mr. W. W. Taylor has promised to present 300 books and a building to house them as the beginning of a beach library. Several are planning to get motor boats.

Prism Pages

MRS. WM. N. BLAIR

PAK SSI AND I were holding a week's Bible class in Nip-suk Church. Pak Ssi is my little Bible woman. I say "little" advisedly for I, who am just over five feet tall, look down on her. But zeal and a real gift for teaching and preaching easily compensate for size, so the class was a good one. We studied mornings, went calling and preaching in the afternoons and had popular services for women every evening.

A day or two before the end of the class we were discussing with the local women plans for the day's preaching. It was decided to take that afternoon to go to the Ni village. A distressing condition in the church led to this decision. One of the official leaders of the church, a Mr. Ni, was the only one of his family who believed. Not even his wife attended church with him. It was rightly considered that this set a bad example to the congregation. I supposed that we were to preach to the hard hearted wife but I was mistaken. As usual in the East, the mother-in-law was the key to the situation. The mother of five sons, her position in the family was secure and her rule absolute. This one son, the leader, had been able to stand by his own faith, but even he was not strong enough to stand for his wife against his mother. The old father added to the difficulties of the situation. A conservative of conservatives, he was said to have declared that though all the world cut off their top-knots he would still wear his, and though all the world became Jesus believers he would still worship his ancestors.

Six of us left the church together and an hour's quick walk over hills splashed with autumn colors, brought us to the Ni village. There were perhaps twenty houses, all occupied by members of the family or their dependents. We were led to a central group of buildings, across a courtyard bright with

fall flowers, and into a large inner room where sat the old lady we had come to see. She guessed our errand and was plainly determined to be only as polite as the traditions of her house demanded—and no whit more. We were given fine new mats to sit on and brass dishes of apples and chestnuts and cakes were brought in for our refreshment but the general atmosphere remained cool.

I might have been discouraged, or my natural diffidence at being a none too welcome visitor in another's house might have overcome my zeal for preaching. Not so the Korean women. They were soon attacking the old lady's defences. She had one stock answer to all our questions as to why she did not believe: "Because I am in the darkness, it is thus," and no amount of exhortation moved her.

By this time the room and doors and windows were full of women and children. I tried another form of attack.

Mother," I said, "you might like to sit in the dark yourself but would you think it right to put all these beautiful children in this room and shut out the light and keep them there a long time? No, she wouldn't want to do that. And then with no mincing of words she was told that that was exactly what she was doing and also, very exactly, just what would be the future consequences for her of such a course.

There was silence a moment. I could feel the tension among the women standing about. It meant freedom for them—or a continued bondage. I'm sure we all prayed. I know I had no idea what to expect. Then suddenly the old lady rose up and said, "Let us go. I will go into town with you to the meeting to-night and decide to believe."

Then what a scurrying about among the daughters-in-law and granddaughters. The big trousers she had on would do but she

must have a clean linen skirt and a fresh white silk jacket and headcloth, fresh socks, too, and her fine leather sandals. At last we were started. As we left the house one of the women asked if the daughters-in-law, all mothers themselves, might not come in too. Without turning her head she said, "Let them come along after supper if they want to."

We were quite a triumphal procession going into town. Every little while we paused while some one saluted our hostess, many of them bowing to the ground. She was plainly a notable character in that region.

At the service that night she was seated near the front in a seat of honor and three of the daughters-in-law and several grandchildren were pointed out to me. Pak Ssi talked and when she had finished I asked all who wished to believe to hold up their hands. Several went up here and there but it was not until after a few quiet words of persuasion that the old hand I was looking for was raised. Then, as if in response to a signal, went up the hands of the three daughters-in-law at once, and we closed the service with a song of joy.

I wonder when the old father will believe.

Here is a good example of the fulfillment of the ideal of all good missionary work, a self-propagating church.

THE WOMEN OF OUR Third Church in the city had often asked me to go with them to Wahkang. I had never heard

of such a place but it proved to be a village about fifteen li outside the Seven Star Gate. So one day when they were having a Bible study class I got in a rickisha and went out.

I found a little thatch-roofed building about three khan in size, overflowing like an ant-hill, with men, women and children. A very quiet young man was in charge and a more enthusiastic group of believers I have never seen. I spoke to them a little while at noon and then sat down for a chat with the young leader and some of the women.

The church, or group, was started a year and a half ago by a preaching band sent out by the young men's society of the Third Church. An elder of the church had bought for them the little building in which they were meeting. The same young men's society, with the help of the women's society, was paying the young helper fifteen yen a month to care for the group. He and the church people provided incidentals. The young helper had been so generous with his fifteen yen that he had not been able to buy him an overcoat in the winter, so some of the sisters got together and made him one.

The group has an excellently organized Sunday school which makes special efforts to draw in children from heathen homes in this and the surrounding villages. Next year they hope to begin erecting a more adequate building. Not half a dozen have known of its existence.

The Revival at Suh Syung Nee

F. E. HAMILTON

THE CITY OF PYENGYANG has many churches, and thousands of Christians, but there is always room for more, and the following story is the account of the establishment of the newest of the Pyengyang churches, and the revival that followed its establishment.

During the real estate boom that followed the war, a line of houses sprang up along the outside wall on the western side of Pyeng-

yang, beside the Po Tong River. They were not the houses of newly rich, nor were they the houses of aristocrats. In fact the people who put them up were mostly farmers who had come to Pyengyang to seek their fortunes, but who had found poverty instead. The high rents inside the city walls made it impossible for them to live there, and as prices of real estate were at that time prohibitive, the only place where they could build homes

was on this narrow strip of land on the river bank. After their one or two room huts were built, their money was all gone and as they were mostly unskilled laborers, they could hardly earn enough to keep body and soul together. During the first winter they suffered terribly from the cold and from insufficient food, one family being found frozen to death after an unusually cold night. The conditions of the second year were still worse, for the collapse of the boom threw many out of work, and they existed in abject poverty, many of them being without food for days at a time.

There is a unique Christian organization in Pyengyang. The Christian laboring men of the city have formed an evangelistic preaching band, with the purpose of establishing new churches in communities where there are none. The men themselves do the preaching, and the funds for their expenses are provided by contributions given by the members of the band.

This preaching band decided that there ought to be a church among these poor people along the bank of the Po Tong River, so they set about establishing it. Several of their number began to do personal work among the people and before long a little group was started. The people were too poor to build their own building, so the preaching association erected a little building where they could meet together to worship God. The first year the group grew to about a hundred, but the flood in the summer of 1923 swept away a number of houses and many of the members left, so that in the fall only about fifty or sixty were meeting regularly in church service, with seventy children meeting in the children's Sunday school.

The group was now strong enough, however, to stand alone, but too poor to support a pastor, so the preaching association had been trying to put it in the charge of a missionary for some time. All the itinerators were so busy with country work that they had little time for the city churches, and when they were in Pyengyang already had church

homes of their own. I had been working in the West Gate Church for some time, and as the chapel was nominally under the control of the West Gate Church, it was decided to put the group under my charge. I was too busy to do much more than attend the services and preach once in a while, so when friends in America sent me money for flood sufferers, it seemed the best way to use it to support a "chosa's" family who had lost everything in the flood, and to put the chosa in charge of the group. This was done, and for several months the chosa (assistant pastor) did faithful work among the villagers. They listened to his preaching gladly, and in February the time seemed ready for special evangelistic services.

We planned to precede the evangelistic services with a week's Bible class for women, under the leadership of an experienced Bible woman, and to hold special prayer-meetings for a revival every evening during the Bible class. It was arranged for the Union Christian College evangelistic band to conduct the week of the revival, and they had promised to provide music and speakers for every service.

The meetings opened with the Bible class for women. The Bible woman taught them three hours every morning; the whole group of women went out preaching every afternoon, and then the whole church gathered in the evening to pray for a revival. The first night there were a number of unbelievers out, so I gave the invitation to accept Christ as Saviour. About eight expressed a desire to become Christians, and handed in their names, and the names of the people who had brought them, for we had promised a Bible to the person who brought the most new believers into the church during the meetings.

The following night there were about a dozen more new believers and it became evident that God was answering our prayers for a revival by sending it before the time when it was scheduled to begin! As the week went on it, it became increasingly evident that the

Holy Spirit doesn't wait for man-made schedules to start His work, and when the week's Bible class was over, over sixty new believers had handed in their names! I began to think that the week of revival services would be rather of an anti-climax, but the first night of the revival proper, when the college boys led the service, there were twenty-five more new believers, while the church was so packed that there was hardly room for the preacher!

The next night we sent the children into another house and had two services for the men and women separately. There were a number of new believers this night and most of the ones who had previously promised to believe were at the service. The college boys conducted all the services, led the singing and did quite a little personal work. Before the week was up, over one hundred and fifty had promised to believe, and on the Sunday following the revival, including the children, there were three hundred and fifty people at Sunday school.

When you remember that there were only fifty adults and seventy children before the revival began, and that the building was only about ten feet wide and thirty feet long, you can see the problems we faced in caring for the new believers. We *had* to have more teachers and a new building, and that at once, if the new believers were to be kept in the church. College boys and seminary men solved the first problem, by helping out with the teaching, but the second problem was a stumper. That first Sunday morning I stayed with the babies while my wife went to the women's Sunday school, and when she came home with the word that the building was so packed with women they couldn't begin to hold separate classes, while twenty or thirty were around the doors trying to get in, I literally walked the floor in excitement and worry over what we would do with the people if we could not get a new building at once. The people were too poor to give anything toward a new building, and

there seemed no way to provide one for them.

At last I told the church officers that I would furnish the materials for an addition to the present building if they could erect the addition themselves. The materials would cost only about forty yen and we would save all the labor costs if they did the work. They were only too glad to do this, so we erected the addition the next week. It doubled the capacity of the building, and made it possible with crowding to take care of the people by holding separate Sunday schools and not allowing the children to come to the church services. The building had a galvanized iron roof and mud walls and floor. By stooping nearly double it was possible to get inside, and as the people all sat on the ground, it didn't make much difference if the roof was too low for a person to stand erect. The first Sunday after the building was enlarged, we had a great service, and the people were as happy as could be to have a place where they could all gather.

The question most of you will want to ask is whether the new believers remained faithful. The best answer is that on one of the last Sundays in June, four months after the revival, there were three hundred and eighteen men, women and children at Sunday school! Isn't that a pretty fair percentage of "stickers" considering the conditions we faced in caring for them?

Probably one explanation of the fact that so many new believers remained faithful was that we made the persons who brought them to the first service responsible for getting them out to church afterward, and in addition divided the whole district into six sections with a man and woman in charge of each section, to keep bringing the new believers out.

The woman who won the Bible for bringing out the most new believers, brought thirty-nine people to Christ! The boy who brought the most children to Sunday school brought seventy-nine boys and girls as new pupils!

Three Days of Cold Kooksu and Hot Kimchi

WM. M. BAIRD, JR.

LAST DECEMBER Whanghai Do presbytery met at Un Yul, fifty miles from Chairyung. In making this distance I was in the country three days with absolutely no baggage and dependent entirely on the cheer provided by wayside kooksu houses and the hospitality of Christian homes. To anticipate any misgivings as to the state of my sanity, I will say that we had sent our baggage ahead the day before, but due to bad roads, an unbridged river, a snow-storm, and bicycle troubles we were not able to make the trip in one day as we had expected.

The roads were frozen in deep ruts. As the ruts, slippery places and all, were covered with a surfacing of an inch of snow, it was necessary for us to ride by faith and not by sight. We were hardly a mile out when, while coasting down a tempting incline, Mr. Adams' wheel caught in a rut and went down. As in the chariot race in Ben Hur, Elder Song, who was right behind, rode straight over the wreck of Mr. Adams' bicycle. When we picked up the pieces we found that one pedal was missing. Mr. Adams went back for repairs and broke the other pedal off on the way home. Elders Song and Lim and I went on expecting that Mr. Adams would catch up with us, but we did not see him until we got to presbytery.

Speaking of bicycles, I brought mine out with me from America, and so do not have to risk my life on a Japanese wheel that was never intended to carry a Scotch-Irish Anglo-Saxon. However, having been uncrated and put together only the day before, it manifested temporary symptoms of a distressing nature. Before the first morning was over it developed a species of Saint Vitus's dance in which both the handle bar and the saddle would become loose and give way if they received more than a minimum amount of pressure. Every bump in the road loosened my means of support,

and I had to straighten them out while approaching the next bump. All this required a high degree of careful weight distribution and gracefulness of motion. I would recommend riding a bicycle in such a condition and on such roads to any one wishing an exercise to improve gracefulness of bodily movement.

At An Ak we had our bicycles repaired and stopped for lunch at a kooksu house. I have always enjoyed Korean food, my experience of which has been mostly at feasts. But I had always hoped that I might be spared the ordeal of eating at a dirty wayside inn without even a private pair of chopsticks to substitute for the inn chopsticks. However, it is preferable to starvation and we had worked up a pretty good appetite by this time. So we took off our shoes, ducked our heads, went in the door and took our places on the floor among the previous customers who were still resting from the hard work of getting outside of a large bowl of kooksu. This is an institution which should not be lightly or irreverently passed over without a description worthy of its importance. Kooksu is a large island of vermicelli floating in an enormous bowl of soup. The top of the island has a surface dressing of chopped meat which is the best part of it, but which is hopelessly lost in the soup as soon as one attacks it with the chopsticks. Unless one makes a special order in time, the whole thing is heavily sifted with ground red pepper which is strong enough to scald the throat of a brass monkey. Kooksu is served cold, and is therefore the quick lunch for the traveller who cannot wait several hours for a hot rice meal to be served. Elder Song told me, in the hearing of the inn keeper, that although Pyeng Yang formerly made the best kooksu it was now generally conceded that An Ak was unsurpassed in the whole country. I can easily believe it. The dressing was of pheasant meat, and I liked the whole thing

even though it was served stone cold and my inner man craved something warm. The only furniture was a long bench on which the bowls were served; the only side-dish kimchi, and the only mechanical aid to one's fingers was a pair of chopsticks apiece. Kimchi is a cabbage or turnip pickle preserved in a salt and red pepper mixture that would cause the hardest germ to turn up its toes. No words can describe its merits, though many foreigners have never learned to forgive its odor. I have never known any one who did not either love it intensely or detest it with utter excruciation. We sat up to the bench, and after saying grace, applied our faces to the bowls, and with the help of the chopsticks got some of it started towards its destination. When once started, all a Korean has to do is to suck until it is all gone, and then drink the soup. But being unskilled in the art, I had to stop occasionally to breathe and chew. All through this process one makes as much noise as possible sucking, to assure the host that his food is meeting with satisfaction. After one is all through he fills the bowl with scalding water and drinks it down. I believe that this is a trick to deceive the system into thinking that it has had a warm meal. No matter how cold the meal may be, the red pepper scalds the throat, makes the eyes water, and causes the ears to tingle; and then if on top of all that, one takes a long draught of scalding water he can slide back and lean against the wall and almost feel as though he had had a warm meal. Indeed it would be misleading to say that it was not hot.

We paid our fifteen sen apiece and proceeded on our way. Night overtook us at On Chun (Sulphur Springs), where I was entertained at a very poor but very hospitable Christian home. Another meal of cold kooksu caused me to speculate as to how long a fellow in normal health could survive on such a diet in December. I have spent nights in barn lofts and in city parks, but the night that I spent at this place was unique in the annals of my history. Being absolutely with-

out baggage, not so much as a tooth brush or a pocket comb, my hostess provided me with a comforter to roll up in and a tick with which to keep my person removed an inch or so from the cold floor. These together with all my clothes, my overcoat, my gloves, and an extra pair of gloves on my feet, kept me alive all night. And I think I would even have slept except for a baby and a pup in the next room that took turns waking each other and howling in unison all night. For breakfast I had a large bowl of hot rice, which being the first hot food (except red pepper) that I had had for twenty-four hours, was one of the best things I had ever tasted.

That day being Sunday we could not travel, but spent the day attending two services at Sulphur Springs and another at a near-by village, at all of which Elder Song preached and I pronounced the benediction, for the first time. The Christians at On Chun are very poor and the church being unheated was very cold. If you will pardon a personal reference, I used to be a light underwear faddist while in America, but one of the first things I did after getting home from this trip was to send off to Montgomery Ward for three pairs of the heaviest they have listed. The evening service at the near-by village was in the home of a well-to-do Christian. Fortunately it was well heated, as otherwise the sweet little girl that played around on the floor in front of the preacher all through the service would certainly have been cold.

After the service they piled the floor with chestnuts and we sat around and talked until long after I would liked to have been in bed. Having a foreigner in the place was too unusual an event for any one to retire early. Having had a banquet of a supper, I tock as long as I could to eat as few chestnuts as possible, but finally stopped. They thought I was stopping because I did not like to shell the nuts, and so, to my horror, they set three women to work in the next room shelling chestnuts for my special consumption. After a while they all retired except a little girl who

persisted in watching me though the crack between two sliding doors. This did not bother me at all, and I was quite ready to forgive her, realizing that I was a funnier and more unusual sight to her than a circus to a boy in America.

Next morning the hospitality of our hosts was so irresistible that, much as I wished to get started, it was noon before we were on the road. The roads were so bad and a snow storm blew so hard in our faces that we had to push our wheels much of the way. In the middle of the afternoon we stopped for lunch at another kooksu house, stretched our limbs on the warm floor, tried to derive inspiration from the Chinese mottoes on the walls, and proceeded through the storm. Finally, my rear tire gave out entirely and refused to be pumped up, but fortunately we were then only three or four miles from our destination. The church bell told me I was getting there before I could see anything. I arrived after dark, drenched through, but was soon cheered by a hot floor under me, a hot Korean meal before me, and the warm welcome of the presbytery all around.

The Pun Wun.

NORMAN FOUND, M. D.

AS EVERY ERUDITE will know, this means a branch hospital. Usually before you start a branch it is necessary to have a main hospital, but in this case it is not so, and if you could see the branch you would understand that the main hospital would not necessarily claim its offspring. The plant consists of a packing case from which every week a variety of bottles and other supplies are scattered over the floor of the local school-house in hopeless confusion, while an attempt is made to satisfy the wants of about 25

people suffering from various ills caused by sundry acts of omission and commission.

From this district came to me last April a little girl in the late stage of diphtheria, to whom I gave all of my small stock of antitoxin, and as I watched the little life apparently ebbing away I privately promised my God that should she recover by an act of grace, I would try to establish a branch in that place. A few days after we heard that she had recovered, though against orders she had been taken 12 miles in a rickisha on a rainy night. Not long after that a small gift from personal friends enabled me to institute inquiries which resulted in weekly visits to Kyeung Chun, beginning with June of this year.

The said village lies on the main road to the south where pilgrims branch off to a temple, reaching back at least 500 years. Here no doubt many have stopped on their journeys to ask favors of the benignant Buddha, who still smiles down on his devotees. Here, in 1907, the first Methodist church south of Kongju was started, and here the first Christian Pun Wun was started in the year of grace 1924.

The first month's report is quite encouraging since in four half days' work 72 different people were seen and visits reached over 100, and some can already be claimed as cured. A beginning has also been made in house visiting for women and children by Miss Bording, and one case of puerperal sepsis has been aided considerably in her recovery. A sad case was that of a woman with cancer of the liver who had been pricked with needles so many times that the skin over the liver looked like a skimmer.

For results obtained we thank God, and hope for a great extension of the work along these lines in this province.



Living in Korea

Somewhere, Korea.

DEAR MR. EDITOR :

LIVING IN KOREA!! Can it be that life with a real house in which to air out and stretch has begun!! In my dreams I still awake with a start and begin to wonder when the owner will be back to claim his abode, and then!! Well, the years behind seem few in retrospect, and it seems as if we had always had a place to eat and sleep and call home. How one exists without a new home is a mystery which can only be solved by each new missionary as he gets on the ground himself.

The weather in Korea is delightful—except in the summer when it is too hot, and in the winter when it is too cold, and in the spring when it is too windy, and in the fall when it is too dusty. At other times the weather is both invigorating and healthful, and the balmy days in between the seasons are greatly to one's delight.

Living in Korea! Yes, it is fine to really live in this land and to really feel that there still remain a few days ahead in which to enjoy the glories and joys of one's own home, one's very own servants, furniture, and possessions, without the dread of ruining another's reputation and wares. Even one's cracked dishes and mended furniture look well in one's very own house, and all the falls and tumbles of the same are forgotten as one remembers that no more has he to move. Just to sit and wear out your own chairs in your own sitting-room—it's a comfort that one can not know until—until the undesignated legacy comes one's way and he has a new home of his own.

But I must not go on with more of this.

Since, now, I have retired to live I shall have to make this my last attempt at an appearance in print, and so must take this opportunity to answer some of the attacks made by my critics. One says that I have exaggerated in speaking of a coolie carrying two pianos and a table on his back at one time. One says that he never saw a coolie accomplish this feat. For that matter, neither have I, but let me say right here, that if I confined my remarks to things that I saw and knew, little indeed would be the efforts of my pen. And it is the principle of the thing anyway that counts, and whether I said two pianos and a table or two tables and a piano makes little difference. And it is not to the point to say that few of us have more than a single piano; many of us used to have more than one table anyway. As to any criticism of others that may have crept into my letters, I would say that I have had few if any in mind, and if any one's feelings are hurt, I would advise them to consider it a compliment that they were mentioned at all. I shall be glad so to consider anything said of me.

All I ask is to be allowed to spend my few remaining years in peace under my own vine and pine tree, quiet from the deadening noise and bustle of those who build and those who move, and those who move again. May the career of each one of you to whom this circular goes, shape itself up nicely, and begin and end as serenely as my own, before you become too old to enjoy the same, is the wish of,

Yours to command—no more,

WM. P. PARKER.



Two Pressing Reforms

F. HERRON SMITH, D. D.

IN JAPAN PROPER the law providing for juvenile prohibition has been in operation for nearly two years and is considered a success. At least there is no talk of repealing it. The law is the result of twenty-one years of faithful work on the part of the Hon. Shō Nemoto, M. P., one of our loyal Methodist laymen, and other friends of temperance.

There would seem to be no reason why young Koreans too, should not enjoy the protection this law affords. If it were known in official quarters that a great number of Koreans desired the promulgation of this law in Korea also, it would probably be done. The writer has not heard of any such requests, nor of any movement to secure juvenile prohibition here. Surely there are many who desire such a law, and few, except liquor dealers, would oppose.

Of the second reform, the abolition of public prostitution, much has been said and written. It is no doubt true that officialdom believes the present method of control to be the best and most satisfactory for the people in general. A few years ago officials were sent abroad purposely to investigate conditions in America, England and Europe and to report about them. The present method of maintaining licensed and restricted quarters was deemed the best, but with this conclusion most of the readers of this magazine will not agree. Of course if the present quarters were done away with, it would be difficult to care for the poor girls who would be freed, to control the harpies who reap the profits and to prevent private exploitation; but we believe all these difficulties could be met and that general conditions would be greatly improved. Surely in a land so generously supplied with missionaries as Korea, there are some who could open rescue homes and begin the task of saving the wretched inmates of these licensed houses.

There must be many girls who would escape if there were any place for them to go. Is it not a disgrace to Seoul that there is no such institution and that there are no experts in this work commanding the confidence and respect of the police and the people in general? There ought, also, to be some one looking after those who are freed from prison. Even the Buddhists have "homes" for such men and women and help them to find employment.

It seems to me that there are three chief ways in which these two reforms might be forwarded. The first and best way is by education. No doubt the W. C. T. U. will gradually get courses in all the schools as they did in America. In the government schools many, if not most, of the men teachers both drink and smoke. At the opening of the University Preparatory School the other day, both beer and wine were served to the guests. Of course mineral water and cider were served too, but most of the guests seemed to prefer the stronger drinks. Not only the children, but the general public, too, must be educated through public meetings, through the newspapers and magazines on both these propositions. Surely there are men called to this work. Japan has comparatively fewer missionaries than Korea, yet two men from the Methodist mission alone, Messrs. Price and Shaw, give their time to such work, under the Social Service Department of the General Conference. There is already some fine tract material available. Dr. Hopkirk wrote a series of articles for a Japanese newspaper in Seoul that are of great value. He has turned the material over to this Social Service Committee in Japan and they are getting it out in popular form. The lecture that Col. Yamamuro gave at the Seoul Public Hall was issued in tract form by the Japanese Church Union of Seoul and can be secured from Mr. Niwa or Dr.

Mishina. The country ought to be seeded heavily with such literature both in Korean and Japanese.

The second method is that of passing resolutions and giving them publicity. This plan has been much used in the past few weeks in opposing the Asiatic Exclusion Measure of the American Congress. These two reform matters ought to be presented clearly and briefly at conferences, assemblies and gatherings of all sorts and acted on in the form of resolutions. This method will keep them to the front and will help educate and arouse the people.

The third method is that of petition. Suppose that ten million Koreans petitioned for

juvenile prohibition. Surely it would be granted them. The work might be taken up first in one of the strongly Christian provinces like South Pyeng-an. There are provinces in Japan where there are no brothels (*Gunma*) and there are temperance villages, counties, and at least one prohibition province (*Ibaraki*). Those who are interested in the welfare of the people would surely welcome such an opportunity to make a practical test of these matters in Korea.

As missionaries it is not ours to lead in this work, but to encourage and strengthen our native brethren. Cannot Korea, the unique mission field, set an example for the world in these matters?

The Doctor

In earnest service pledged, you stand,
A vow upon your lips ; your hand
May ease or hurt, but never harm ;
You're always brave, no false alarm
Can master you, nor sentiment
Resolve undo, purpose relent.
When you command, you only serve ;
You keenly suffer ; heart and nerve
Respond to torture's frantic cry ;
You cannot always save, some die.
We thank you that you fight, and when
You make not worldly gain, but men
Your chief concern, we see the good,
Reverse the beauty understood
Of heart and treasure lifted high,
Ambition placed beyond the sky.
How skilfully you show your care,
With rainbow hopes you chase despair.
The true physician, here and now
We give you thanks. Upon your brow
We would our grateful laurels place
In honor of your strength and grace.

Mrs. W. T. Reid.

The Missionary

You steel your heart with iron bands, it must not
break ;
You tread the path of discipline for One's dear sake ;
Unarmed, you penetrate the jungle of man's ways,
You would be lost perhaps, in the conflicting maze,
But that you have a vision, one that does not fade ;
You hear a voice transcending all—"Be not afraid !"
You often walk alone, no one can understand,
Instead of sympathy you feel the chastening hand ;
And though you're very human, we all look to you
For grace, perfection, courage, all that's noble, true.
If we have wronged you, noble soul, forgive us now,
The marks of anguish are enough upon your brow.
And while you struggle in the bitter fight out there,—
Of sin, oppression, darkness, sorrow and despair,
Let us not fail to heed your calls for help and cheer,
And may we freely give something to us most dear.
Oh, may we hear like you, the Master's clarion call,
Who loses all on earth, in heaven wins more than all !

Mrs. W. T. Reid.



Some Subdivisions

KATHERINE WAMBOLD

IN RECENT WEEKS I have been impressed by the number of different departments into which Christian work may be classified, and have been noticing three in particular:

1. Homes in Seoul in which live the girls who have come up from the country to attend the various schools as day pupils. In one home visited, six girls were boarding. At first only two were Christians, but one by one they had all become earnest believers, and last Sabbath the hostess herself, an elderly woman, was baptised.

In another group of five pupils in one home, was one in the uniform of a boys' school, and with a boy's hair-cut. In a far country village she was the only Christian in her family, and they planned to marry her off. She had no desire for marriage, but wished to have a school education. Dressing in a boy's school uniform and cutting her hair she escaped to Seoul and entered school. To keep her own clothing in the best condition for the school room, she continued to wear the boy's garments when around home. She was very intelligent looking, and was very happy to have the opportunity to study.

Although in many of the homes there are excellent results, one Korean woman told me that in these homes the hostess has really no authority, so that if they choose, the pupils may go out when and where they wish and may receive any one at all as a visitor. She said she would strongly advise all parents sending their daughters away from home to school, to have them board with near relatives, or in a regular, well-supervised dormitory.

From having for many years taught in many country villages, very often indeed I find school girls whose parents I know well, and we have a sort of reunion, talking about the folk at home.

2. This brings me particularly to the second department, that of visiting country Christians who have come up to Seoul to live, in order to send their children to the schools here, or because of some business position. Many times the world of Seoul seems to them so large and confusing, that although the man may have been a church leader or deacon, and his wife a Sunday school teacher at home, yet in Seoul they fail to find a church home.

This is not at all unique in the history of man. In my childhood, I remember hearing a famous preacher in a large city church say when it came to the exhortation division of his sermon, "And you, my brother, who have come from a distant place, I pray you, take that church letter of yours from the bottom of your trunk, and bring it, and let us give you the hand of Christian fellowship."

Nearly always, all our Christian friends from the villages need is a greeting and direction from some fellow Christian here in Seoul, and they take up their former activity gladly.

3. Many of the workers in the silk factories are Christians, and welcome us when we go to have a prayer-meeting and a song service. Here, also, I frequently meet those I have known in country villages, and we have a glorious time talking about the folk there—who has moved away, who is now the church leader and so forth.



Notes and Personals

Returned from Furlough:

Rev. and Mrs. W. B. Harrison to Kunsan.
Rev. and Mrs. Joseph Hopper to Mokpo.
Rev. G. M. Burdick. He will have charge of the Ichon district but will reside in Seoul.

The M. E. Mission is glad to welcome new arrivals in the persons of Dr. and Mrs. McManis who are appointed to Wonju.

Pyongyang Foreign School announces the arrival of Miss Nellie Gibson. She will teach the primary grades and kindergarten. The school opened with an enrollment of 63 pupils and a staff of five full-time and six part-time teachers.

Two teachers for the high school department of the Seoul Foreign School also arrived in September—Miss E. B. Orr and Miss Anna Beck. The enrollment of the school was 73 pupils for the month of September.

We regret to record the continued illness of Rev. J. R. Moose. He and Mrs. Moose are now at Songdo and the prayers of all his friends are appreciated.

"The Cloud Dream of the Nine" is the title of Dr. Gale's latest book, and it has had some unusual adventures. After it was published in London, the publisher went bankrupt and the book was seized by the creditors, from whom the C. L. S. succeeded in buying up almost the whole edition. The books are now on their way out and it is hoped that it will be possible to offer them at about half the original price. They will probably arrive early in October.

This number is remarkable for the new advertisements it contains, notably those of the Standard Oil Company, Andrews and George, Oriental Missionary Society, Manford's and the C. L. S. Other advertisements are regularly kept up to date, such as the Pacific Mail Steamship Co., and the Admiral Line, Montgomery Ward & Co., W. W. Taylor Co., J. H. Morris, H. W. Davidson and many others, as will be seen by reference to our ad. section.

The Christian Literature Society has lately developed two new departments: (1) Book-binding in all its branches, in cloth boards or half-leather; rebinding of old volumes in various styles. This line of business is steadily growing. (2) Crockery department. In two days at the Federal Council they sold 400 yen's worth of dinner sets and tea sets. A regular catalogue will soon be in circulation. Phoenix china is all the rage.

A correction.

On page 167 of the August number of THE KOREA MISSION FIELD in an article by Miss Pollard, is this sentence:

"Should the government agree to grant the privilege of examinations for license to graduates of Christian schools, the last moral objection to applying for recognition would be removed and it would be difficult, if not impossible, to satisfy our constituents without it."

There is no regulation which prevents the graduates of Christian schools from taking the examination for teachers' licenses. Many such have taken the required examinations and secured licenses. Miss Pollard is misinformed on this point. F. HERRON SMITH.

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Eye	Dr. Hong	10:30 - 12:00 a. m., 2:30 - 4:00 p. m.
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	Dr. Hirst	1:00 - 12:00 a. m.

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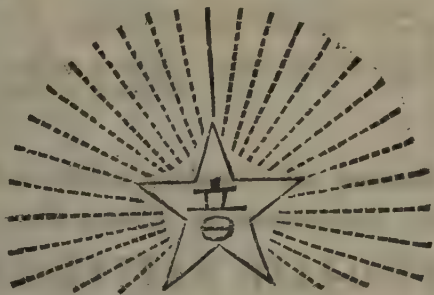
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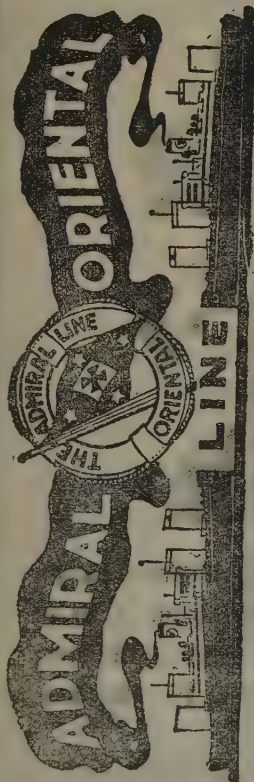
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